

1810

1910

The  
One Hundredth Anniversary  
OF THE  
First Congregational Society  
Unitarian

Burlington, Vermont



THE FIRST CONGREGATIONAL CHURCH  
UNITARIAN  
BURLINGTON, VERMONT  
ERECTED 1816

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One Hundredth Anniversary  
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January the thirtieth to February the first  
Nineteen hundred and ten



The Sermon by the Rev. Wallace W. Fenn, D. D.  
and  
The Historical Discourse by the Pastor,  
Rev. Charles J. Staples

BURLINGTON, VT.:  
FREE PRESS PRINTING COMPANY,  
1910.

# The Memorial Tablet in the Vestibule of the Church

## THE FIRST CONGREGATIONAL SOCIETY BURLINGTON, VERMONT UNITARIAN

ORGANIZED JANUARY 29, 1810.

### PASTORS.

SAMUEL CLARK .....	1810-1822
GEORGE GOLDTHWAIT INGERSOLL .....	1822-1844
OLIVER WILLIAM BOURNE PEABODY .....	1845-1848
SOLON WANTON BUSH .....	1849-1852
JOSHUA YOUNG .....	1852-1863
LOAMMI GOODENOW WARE .....	1863-1891
HORACE LESLIE WHEELER .....	1891-1893
JOEL HASTINGS METCALF .....	1893-1903
CHARLES JASON STAPLES .....	1904-

THIS TABLET ERECTED IN PRAISE AND THANKSGIVING TO GOD  
FOR THE SUNSHINE AND SHADOW OF A HUNDRED YEARS

JANUARY 29, 1910

## FOREWORD.

Fair days and open skies greeted the people of the First Congregational Society and their friends in the happy celebration of their hundred years existence as a Christian Church. It was a typical winter season and a Vermont winter at its best, with abundant snow, clear yet not extremely cold. The audiences were large and deeply interested. At the Sunday evening service the house was crowded in every part, many standing at the rear and perhaps a hundred unable to gain admittance. By the thoughtful initiative of the Baptist Church the evening services in that congregation and those of the First Church, Methodist and College Street Churches were suspended in honor of the occasion, for which courtesy our Society extended a vote of appreciative thanks.

Especially do we feel that the communion service of Sunday afternoon testified of a genuine sympathy and forbearance, love and fellowship on the part of those who in their differing ways look up to and reverence a common Master, that "Great Friend to all the sons of men," as Theodore Parker called him. The address of the Rev. Dr. Smart of the College Street Church was broad in comprehension and tender in personal devotion; the ceremonial simple, scriptural and dignified and the late afternoon sunlight, deepening into shadow, through the warm glow of the western windows brought a Divine blessing. We seemed near to the "upper chamber" and the "last supper" and the time prophetic of a realization that "one is your Master, even Christ, and ye are all brethren." The participation of the other churches was general and heartfelt and the occasion was perhaps unexampled in the history of American denominationalism.

The generosity of the Woman's Alliance enabled us to gather together all the adherents of our society who could attend, in a final supper and social meeting which was a great joy to those who were privileged to be there. Old associates, children of the church in other places, joined their felicitations by presence or by letter. Around a common table, breaking bread together, the invisible loyalties of faith grew almost tangible.

In the renewal of sacred and personal memories, in the knowledge of past achievements, in the brave hope of better to come we were lifted to the heights and given the vision of what a free and faithful church might be to humanity and to God.

The sources and materials available for the history of these hundred years are unusually ample. Besides the three volumes of the Society's business records, well kept and carefully preserved there is in the archives a book dealing with the construction of the church edifice, also a packet of the original bills and receipts therefor, rescued by the care of E. B. Taft, Esq., from an ancient attic. Copies of the sermons preached at the ordination of Mr. Clark, at the dedication of the building, at the ordination of Mr. Peabody, the occasional discourses of Mr. Ingersoll, Mr. Peabody, Mr. Young, Mr. Ware, and the pamphlet published by the church in 1867 at the semi-centennial of the meeting house are to be found in the Parish Library. In Hemenway's Gazetteer of Vermont is printed Mr. Young's discourse at the Fiftieth Anniversary, the manuscript of which is preserved with the records. In the same volume are valuable sketches of the lives of many prominently connected with the church. Mrs. Henry J. Nelson some ten years ago wrote a lively and interesting account of the church from which many items of personal reminiscence have been drawn in the present address. Some others have been added in the notes and marked "N." Perhaps the most unique of the church records is the "Ministers' Book" containing the original creed and covenant, many valuable entries and remarks by Dr. Ingersoll, Mr. Bush, Mr. Young and others. In it Mr. Ware has preserved copies of the S. S. and church programmes; Mr. Wheeler and Mr. Metcalf have made copious notes. Something of the same sort ought to be done by every church. For an anniversary like this brings out the value of the many small details of personal and social life which after a while are irrecoverable.

A religious society that has endured the shock of time is a source of just pride in its members and the successive pastors find here goodly foundations on which through the passing years each may gladly build according to his measure.

CHARLES J. STAPLES.

The Ware Memorial Parsonage, May, 1910.

# The Programme of Services

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Sunday, January 30th

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10:15 A. M. The Unheiling of the Memorial Tablet  
in the Vestibule of the Church

Mr. F. E. BURGESS for the Committee.

Mr. J. H. MACOMBER for the Society.

Prayer by the Pastor.

10:30 A. M. Service of Worship

THE ORGAN PRELUDE. Spring Song, *Mendelssohn*

Trio: Organ, Clarinet, and Violin.

THE DOXOLOGY.

"From all that dwell below the skies."

THE PSALMS.

Portions of Ps. 107, 84, 100

THE ANTHEM. "Holy, Holy!"

*Gounod*

From "The Solemn Mass."

Tenor Solo, Quartette, and Instruments.

THE SCRIPTURE.

Isaiah 40, Ephesians 4

THE PRAYER.

The Rev. CHARLES J. STAPLES.

THE RESPONSE. "Into Thy Hands, O God,"

*Du Bois*

From "The Last Seven Words of Christ."

Quintette.

THE FIRST HYMN.

No. 189. St. Ann's

"O God, our help in ages past,"

*Isaac Watts, 1719*

THE OFFERTORY. "How Long, O Lord,"

*Buck*

From "The Triumph of David."

THE SERMON.

The REV. WALLACE W. FENN, D. D.,  
Harvard Divinity School, Cambridge, Mass.

THE CONCLUDING HYMN. No. 825. Dedham.

"We love the venerable house,"

*Ralph Waldo Emerson*

THE BENEDICTION.

THE POSTLUDE. Marche in A,

*Batiste*

Trio: Organ, Clarinet, and Violin.

## 12:15 P. M. The Sunday School Celebration in the Chapel

EXERCISES BY THE CHILDREN.

ADDRESS OF GREETING.

MR. F. S. PEASE, President Vermont Sunday School Association.

FORMER SUPERINTENDENTS.

MR. H. H. DAVIS,

MR. E. B. TAFT,

MR. GEO. D. SMITH,

MR. F. E. KIMBALL,

MR. F. L. LANE.

Present Superintendent, THE PASTOR.

Assistant, DR. GEO. D. SAMSON.

## 4 P. M. Service of Christian Communion

Conducted by:

The REV. I. C. SMART, D. D.

The REV. C. V. GRISMER, D. D.

The REV. C. J. STAPLES.



# 7:30 P. M. Service of Worship and Remembrance

THE ORGAN PRELUDE. "Prelude in C," *Rockmanioff*

THE ANTHEM. (a) "O Father Guide Us," *Gounod*  
Sextette.

(b) "Gloria Te," *Buzzi-Paccia*  
Baritone Solo.

SENTENCES AND RESPONSES. *Service Book, Page 18*

THE SCRIPTURE. Selection by REV. MR. WARE at the Fiftieth Anniversary of the Meeting House, 1867.

The REV. F. D. PENNEY, D. D.

THE SECOND ANTHEM. "O Memory," *Buck*  
Trio: Soprano, Contralto, and Tenor.

THE SOLO. "My Soul is Athirst," *Gaul*  
Tenor.

THE PRAYER.

The REV. J. E. GOODRICH, D. D.

THE RESPONSE. "Verily this Day," *Du Bois*  
From "The Last Seven Words of Christ."  
Tenor, Baritone, and Quartette.

THE HYMN. *Uxbridge Tune.*  
Written for the Ordination of Mr. Peabody, 1845.

"Oh, Father! at whose throne of love."

THE HISTORICAL ADDRESS.

The REV. CHARLES J. STAPLES.

THE CONCLUDING HYMN. *Hamburg Tune.*  
Written for the Occasion.

"Thou Living Light, whose Presence blessed."

THE BENEDICTION.

DR. FENN.

THE ORGAN POSTLUDE. "Marche Solemnelle," *Collaerts*

# Monday, January 31st

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## 4-6 P. M. Reception

By the Women's Alliance in the Church Parlors to members of other churches, friends and guests.

EXHIBIT OF THE ANCIENT BOOKS AND RECORDS OF THE SOCIETY, Portraits, and other Memorials of former Pastors and Members, in the Library Room on the Second Floor.

## 8 P. M. Service of Greeting and Congratulation

ORGAN PRELUDE.

THE ANTHEM. "Lo! It is I,"

*Faure-Shelley*

RESPONSIVE PSALM. Page 66.

THE HYMN.

No. 612, Missionary Chant

"O Life that maketh all things new."

GREETING from the Universalist Churches of Vermont.

The REV. THOMAS STRATTON, Rutland.

GREETING from the University of Vermont.

President M. H. BUCKHAM, Burlington.

THE HYMN.

No. 21, Louvan

"Lord of all being, throned afar."

GREETING from the Unitarian Church of Montreal, Canada.

The REV. F. R. GRIFFIN, Montreal.

GREETING from the Unitarian Churches of Vermont.

The REV. J. E. WRIGHT, D. D., Montpelier.

THE RESPONSE. "Fear Not Ye, O Israel,"

*Buck*

Baritone Solo.

GREETING from the Denomination.

The REV. SAMUEL A. ELIOT, D. D., Boston, Mass.

THE HYMN.

No. 463, Hummel

"One holy Church of God appears."

THE BENEDICTION.

THE ORGAN POSTLUDE.

# Tuesday, February 1st

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## 2:30-4 P. M. Reception at the Parsonage

The REV. and MRS. C. J. STAPLES at home in the Ware Memorial Parsonage, 21 Williams Street.

## 4:30-6 P. M. Meeting of the Young People's Religious Union in the Church Parlors

Addresses:

The REV. JOEL H. METCALF, Taunton, Mass.

The REV. WARD R. CLARKE, Montpelier.

The REV. F. R. GRIFFIN, Montreal.

The meeting led by MISS ROXANA BROWNELL.

## 6:30 P. M. Parish Supper and Reunion

Masonic Temple Hall, Pearl Street.

Admission by Ticket.

## 8:30 P. M. Greetings from the Churches of the City

Masonic Temple Hall.

FIRST CHURCH,

THE METHODIST CHURCH,

THE BAPTIST CHURCH,

The REV. ERNEST G. GUTHRIE

The REV. C. V. GRISMER, D. D.

The REV. F. D. PENNEY

Greetings from Our Former Pastor,

The REV. JOEL H. METCALF, Taunton, Mass.

THE BENEDICTION.

REV. F. R. GRIFFIN.

# The Festival Choir

MISS AGNES DOOLEY, Soprano,

MISS KATHERINE HAGAR, Contralto,

MR. FRANK ZWICK, Tenor,

MR. FRANK VERNON, Bass,

MISS VERNICE GAY, Organist.

## ASSISTED BY

MR. A. W. WEED, Baritone,

MR. F. B. MITCHELL, Tenor, New York,

MR. BERT WATERMAN, Violin,

MR. W. H. SHERMAN, Clarinet.

## Committees on the Celebration

### PRUDENTIAL COMMITTEE FOR 1909-1910.

DR. J. M. CLARKE, Chairman,

MR. J. H. MACOMBER,

MR. F. E. KIMBALL.

### ON INVITATIONS AND PRINTING.

MR. F. E. KIMBALL,

MR. E. B. TAFT,

MR. HENRY GREENE,

MR. W. B. GATES,

MR. FRED JOHONNOTT,

MR. F. L. LANE.

### ON FINANCE.

DR. J. M. CLARKE,

MR. F. E. KIMBALL,

MR. J. H. MACOMBER,

MR. BENNETT TURK,

MR. C. D. ORDWAY.

### ON EXERCISES AND PROGRAM.

REV. C. J. STAPLES,

MR. A. G. WHITEMORE,

JUDGE E. C. MOWER,

MR. C. W. SCAMMON,

MR. GEO. D. SMITH.

### ON MEMORIAL TABLET.

MR. F. E. BURGESS,

MR. F. H. PARKER,

MR. F. GAY,

MR. F. A. RICHARDSON,

MR. EMORY C. MOWER.

### ON YEAR BOOK.

DR. GEO. D. SAMSON,

MR. M. E. SORENBORGER,

MR. H. W. THOMSON.

### USHERS.

MR. GEORGE D. SMITH,

MR. M. E. SORENBORGER,

MR. F. L. LANE,

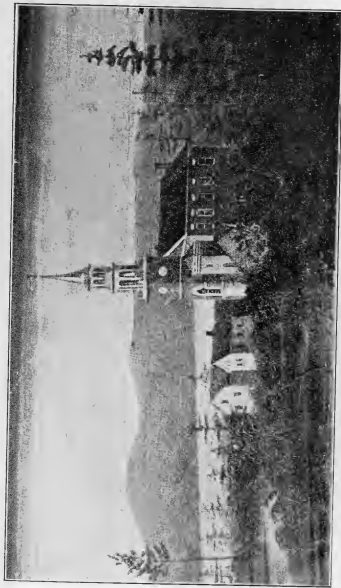
MR. E. C. MOWER,

MR. CHAS. B. KIMBALL,

MR. HENRY FULLER,

MR. EDSON FULLER,

MR. ELIOT STAPLES.



THE FIRST CONGREGATIONAL CHURCH  
BURLINGTON

CRAYON SKETCH TAKEN ABOUT 1835

## CHRISTIANITY, A LAYMAN'S RELIGION.

SERMON BY THE REV. W. W. FENN, D. D.

Why do ye not, even of your own selves, judge that which is right? Luke 12.57.

Jesus speaks as if he were surprised that men depended on the judgments of others instead of upon their own; but was there any reason for surprise? Is not that precisely what most men do habitually? The average man would fain dodge responsibility; he likes to have his work cut out, and his day divided up for him. Dreading to be called upon to decide what he shall do next, he much prefers to take orders and have his tasks allotted. He would rather shift the responsibility for his life upon others than carry it himself. As a trivial and yet significant illustration of this, how fond we all are of quoting ancient saws and current maxims in defence of our conduct or our opinions. "As the old saying goes," we begin, as if the shabby little commonplace which is to follow could be bolstered into dignity and credence if presented as a principle popularly acknowledged and accepted. Why do ye not even of your own selves judge that which is right? But that is the very last thing an ordinary man is willing to do, not because he is modest but because he is afraid to assume responsibility. We seek the support of borrowed crutches distrusting our own footing and so lose power to stand alone.

Naturally, therefore, this habit of mind shows itself in religion. Capt. Mahan has recently written a most interesting book, which he calls "The Harvest Within," setting forth his own religious faith, and it is notable chiefly as a piece of self-disclosure for on nearly every page the naval officer appears. He takes exception, for example, to the statement which he quotes from some unnamed heretic who accepted the teaching of Jesus because it commended itself to his own mind and conscience, protesting that so the true sequence of thought is exactly reversed. Of course on the deck, or in the hold, of a war-

ship the commands of a superior officer must be instantly obeyed without any consideration or question. It is not the part of a subordinate to execute only such orders of his ranking officer as happen to meet his approval; still less is a common soldier or sailor expected to think for himself—his commander is there to do the thinking for him. It is not for him to judge that which is right, but simply to obey orders. Yet, even in naval and military affairs, this may be carried to an unprofitable extreme. During the Civil War, Dr. Hosmer wrote a book entitled "The Thinking Bayonet" and it is just because on both sides men of thought and conviction were fighting that the war was so long and fierce. Hirelings or automata would have made it a contest of months instead of years. Cromwell knew how important it is to have men of conscience and conviction behind the guns. Yet there is a timidity in face of responsibility, which makes military or naval discipline attractive to all of us some of the time and to some of us all the time. Accordingly in matters religious where the interests at stake seem so momentous, there has been an especial willingness to fall back upon authority, to think what we are taught and to do what we are told. Hence the rise of ecclesiastical orders, the vesting of Pope or Council or Church or Book with authority infallible. *Roma locuta est, causa finita est*—our hearts instinctively respond, although we may have a different subject for the first verb. We crave certainty, we covet the repose which comes with giving our lives over to the keeping of others. If only some one will tell us positively just what we should believe and do, that were comfort and happiness.

Yes, but so thinking we are lazy and cowardly and in our inmost hearts we know it, and are ashamed. And what is more we forfeit by so much our right to the honored name of Christian. For in very truth, every one of us shall give account of himself unto God. Man cannot, if he would, unload the re-

sponsibility for his own life upon another. Souls are not saved in bundles, said Emerson; neither are they damned in packages. No man can lose himself in the crowd or find refuge under corporate responsibility. As Lowell wrote:

" 'Taint your eppyletts and feathers  
 Make the thing a grain more right  
 'Taint afollerin' your bell-wethers  
 Will excuse ye in his sight.  
 Ef you take a sword an' dror it  
 An' go stick a feller thru,  
 Guv'ment aint to answer for it,  
 God'll send the bill to you."

There is a tale current at Harvard of a student under academic censure who appealed to President Eliot and in a personal interview pleaded that there were not ten men in college who would not have acted precisely as he did in the circumstances. "Even if that were true" gravely replied the Puritan President, "does it not occur to you, that you might have been one of the ten?" A familiar plea, and a right Christian rejoinder; for, in truth, Christianity lays upon every man of us the responsibility for his own conduct. Transgression may be collective, but guilt is individual and retribution is distributive. The sins we do by twos or scores we must pay for one by one. We seek the protection of common usage or the way of the multitude, we hanker after an authority which shall prescribe our creed and our conduct, obeying which, even though it err we cannot be wrong, and over all our indolence and cowardice sounds the surprised question of the Master of life, whose name we reverently bear—Why do ye not even of your own selves judge that which is right? The unescapable responsibility of the individual soul—that is essential in the religion of Christ.

The truth has been admirably put by Prof. Wernle of Basel who in a book entitled "The Beginnings of Christianity," more



than once repeats the pithy sentence—"Christianity is a layman's religion." By this he means that Christianity neither proceeds from an official class whether of priests or scribes, nor depends upon such a class for its practice and administration. It is a layman's religion because it asks of every man the question which Jesus himself put to his fellow countrymen who turned to priests for their sacrifices and to scribes for rules of conduct—Why do ye not even of your own selves judge that which is right? This then suggests our central thought for the morning, a theme peculiarly appropriate in view of the circumstances of the founding of this Church. Christianity, a layman's religion. Let this then be our subject, and let us briefly consider four respects in which this description of Christianity holds good.

First, then, Christianity is a layman's religion in that it originated with a layman and not with one who belonged to a special religious class or order. For several years a Protestant controversy has been raging among scholars whether Jesus or Paul should be called the founder of Christianity. Without entering into the debate, let us simply say that if Paul was the founder of official Christianity as embodied in organization and doctrine, Jesus was the source of the Christian religion. Dead things have foundations, life has sources, and there can be no real doubt that from Jesus issues that broadening, deepening stream of sweet and healing influence which we call the Christian religion. And Jesus was a layman. That he was not of the priestly class everybody admits, but now and then some one suggests, or argues, that he was not destitute of the learning of contemporary schools, but was, in some indefinite sense, one of the rabbis. That he is addressed as *rabbi*, is nothing to the point, since discharging one of the rabbinic functions, that of public religious teaching, he would naturally have been called by the customary title. Nor is it of any special significance that once

and again he reasons by rabbinical methods, for the rabbis taught in public and an intelligent attentive listener would easily catch the trick of dialectic. The interesting story in our Gospels that, at the age of twelve, Jesus became so engrossed in the debates of the doctors as to forget the time and place of departure from Jerusalem, and three days later was found by his anxious parents still listening to the discussions and even taking part in them, may well indicate that in boyhood and youth he listened eagerly to the arguments of the masters in Israel, deriving thence such slight traces of scholastic learning as appear in the Gospels. All this means, then, that Jesus was not a member of any professionally religious class. He was neither priest nor rabbi, but a layman, one of the common people of Galilee, profoundly interested as most of his contemporaries were, in things religious but approaching them in an untechnical way, as a layman and not as an official and hence despised by members of the official class, not only as illiterate and incompetent to teach, but also a heretic, blasphemer, and even devil-inspired. To such lengths will proud officialdom go in its contempt and hatred of one outside its narrow and arrogant circle. So far forth, then, Christianity is undoubtedly a layman's religion because it originated with a layman.

Secondly, Christianity is a layman's religion because presented in plain and untechnical form. Is it not striking that the Gospels have no technical vocabulary? That is not true of the Epistles which have an academic argot of their own. What did Paul mean by faith, grace, righteousness, flesh and spirit and a score of other technical words which plentifully besprinkle his pages? Who can tell us with adequacy and accuracy? When we turn to the Gospels, however, we are in a quite different world. A recent writer has expressed a fear that the congestion of population in large cities will by and by make the Bible an unintelligible book since it has so much to do with the nature

life, allusions and reference to which city folk are unable to comprehend. It is indeed true that in the Gospels Jesus speaks in a language for which no intimate of nature or of man needs a glossary. It is one of the most significant facts that the greatest religious teacher of the races and the ages requires for his perfect understanding no lore of the schools, for his teaching is in terms of nature and common humanity. Christianity as Christ preached it, is simple and wholly untechnical in form, couched in a speech which all men understand. In this respect, also, it is a layman's religion.

Thirdly, neither in doctrine nor in cult has Christianity any mysteries which only certain initiated ones may know. Not that there are not mysteries, no religion worthy the name can be without them for mystery begets the life of every thoughtful man, but there are natural and artificial mysteries and too often religion has vulgarized the former and magnified the latter. It has pretended to possess a secret doctrine transmitted by tradition, open only to such as are duly ordained, and delivered to the people by whom it is to be accepted without criticism or examination, on the authority of the teacher alone. Or, religion has professed to command certain powers efficient in rites and ceremonies when properly administered, and the training of the officials of the religion has consisted in the impartation of full and accurate information concerning the formulas requisite for the operation of a supernatural and magical power. But this is wholly absent from Christianity in its original form. Jesus teaches openly in the synagogue or by the wayside and says nothing in secret. He talks more freely with his disciples than in public, even as we speak more openly with our friends than with strangers, but there is no esoteric doctrine. Still less have magical rites any place in original Christianity. Even if he instituted Baptism and the Eucharist as permanent ordinances, a point about which there is controversy, it is certain that baptism

was but a formal and symbolic profession of faith and had no such magical potency as was afterwards attributed to it, and the Lord's Supper was a memorial service forming part of a common, or, perhaps, in original intention, of the Passover meal. In any event in Christianity as we find it in Jesus himself, there is absolutely no esoteric doctrine or magical rite. All is simple, open and natural. Christianity is a layman's religion in that it requires no priestly order to work it. There is indeed abundant room for those who have power to lift an unconscious need into conscious and compelling desire and to stimulate a longing for God, for the living God, but once the heart is aroused to seek for the Father, He himself is found; for there is truth in the mystic's saying that he who seeketh findeth because his very seeking is a finding. The child and the Father need no daysman. Each man has direct approach to headquarters. Prayer passes straight from the child's need to the Father's love, and answering help comes without mediating machinery. There is no mediation, there is no machinery. Christianity is a layman's religion.

Fourthly, in that which it requires of its followers, Christianity is a layman's religion. How often the idea has prevailed that religion, at least in its highest estate, can be practiced only by those who give themselves to its cult in a peculiar sort of consecration. The "religious" are those who inhabit monasteries, or religious houses of one sort or another. The commonalty can be religious after their own fashion to be sure, but it is a way far inferior to that which the saintly know and often the prayers and devotions of the peculiarly religious have been deemed vicarious for the humbler folk. It must be confessed that something may be said for the position held by many that the ethics of Christianity as set forth in the Sermon on the Mount, for example, cannot be practiced by men and women sharing the life of the world that now is but must be deemed counsels of perfection capable of being observed strictly only

by the select few. Nevertheless, if anything is plain, it is that Jesus never intended such a restriction. It is indeed true that in the peculiar circumstances of his day and generation, his general principles called for certain particular actions and attitudes which, however, cannot be deemed permanent and universal since the same principles which once made them necessary find in other circumstances quite different expressions. There can be no doubt that, whether rightly or not, Jesus judged his way of life in its essential features the true way of life for all men. He knows nothing of class ethics.

There could be no better commentary upon what has been already said, and no more convincing proof of the principle than is contained in the saying that Christ is Christianity, and Christianity is Christ, for it means that Christianity is fully and perfectly expressed in terms of personality. It follows therefore that nothing belongs to Christianity which does not pertain to human life at its highest and best. On this account, Christianity is a religion understood of all men. If I speak the word kindness, only those who know the English tongue will understand at all what it means, and even among them differences of definition will appear. But no one can fail to understand kindness when it appears in a human personality—a kind man we all recognize and love. Now the great words of Christianity are human words which are defined in human lives. And herein is also the surest promise of its universal fitness for it is of utmost significance that religion is capable of perfect definition in terms of human personality. Tennyson's lines have far wider scope than he intended.

"And so the Word had breath, and wrought  
 With human hands the creed of creeds  
 In loveliness of perfect deeds,  
 More strong than all poetic thought;  
 Which he may read that binds the sheaf  
 Or builds the house, or digs the grave,  
 And those wild eyes that watch the wave  
 In roarings round the coral reef."

In this respect, supremely, Christianity is a layman's religion because it is the religion of a layman, in whose gracious personality the religion finds complete exhibition.

That Christianity very soon lost its original character and became the religion of a class is all too well known. The reasons for this also may be traced with reasonable confidence, but we have no time to enter into them now. Yet it is interesting to note that, at first, the priest and afterwards the scribe, came to the front in the official system. The idea of Jesus as a layman was first to fade and this process began almost immediately, largely through the influence of Paul. He had never seen Jesus in the flesh, or at any rate had never known him as a human personality. At the time of his converting vision on the way to Damascus he reached the assurance that Jesus was in very truth the Messiah, but of that Messiah he already had an idea derived in part from the Old Testament, but principally from apocalyptic utterances which were affecting profoundly the hopes and ideas of many of his contemporaries. There is some reason to believe that against that very idea Jesus had protested, but of such protest Paul knew nothing. Therefore when convinced that Jesus was the Christ, instead of interpreting the Messiah by Jesus he pursued exactly the opposite course and interpreted Jesus by his preconceived notion of the Christ. Thus began the process by which Jesus the layman was transformed into Christ the official. In the Epistle to the Hebrews, Christ appears as a high priest,

after the order of Melchizedek, indeed, but a priest nevertheless. The sacramental ideas which even Paul attributed to the Lord's Supper, and the interpretation of the death of Jesus by sacrificial analogies contributed to the tendency and so the layman became a priest. After many struggles and through various vicissitudes the idea became embodied in the ecclesiastical and sacerdotal structure of the Christian church which thus ceased to be the bearer of a layman's religion.

Against the priestly view, according to which Christianity was first and foremost a sacramental system, the Reformers rebelled, affirming the true priesthood of every Christian man, but their immediate successors through emphasis upon creed rather than cult turned Protestantism into a religion of the rabbis. For this likewise the way had been prepared and some justification was to be found within the limits of the New Testament for even the evangelists, unmistakably perverting Jesus' use of an Old Testament quotation, represent him as adopting parables as vehicles of his thought with the express purpose of obscuring it to all save the chosen ones, thus ascribing to him an esoteric principle to which the whole tenor of his life is in flat and irreconcilable contradiction. But in Protestantism the tendency developed in a slightly different way. The right of private interpretation of the Scriptures was insisted upon, but the infallibility of the book was stoutly maintained, and, because it was written in foreign tongues understood only by the learned, there arose and spread a scholasticism which in reality denied the formally asserted right of the laity.

In our own time, however, there has been a marvelous development of interest in the historical figure of Jesus and as he is ever more clearly revealed, the character of his religion is more plainly discerned. It was a layman's religion, and it is the honor of this church and of the fellowship to which it be-

longs that by it for the first time in over eighteen centuries, the Jesus of history has been acknowledged, and his religion has been revived as the religion of a layman. Not one of the ministers who have served this Church has thought of himself as endowed with any knowledge which might not be equally the property of every one who would take the pains to learn; not one has believed himself endued with power not open equally to every member of the congregation; not one has claimed esoteric wisdom or magical efficiency; every one regarded himself as a layman, set apart by his own interests and aptitudes for a work in which he was simply the leader and representative of the people. This church has stood consistently for a layman's religion.

It has made no appeal to authority, it has made no demand for conformity; it has relieved no man of the ultimate responsibility for his own life. Why do ye not even of your own selves judge that which is right? has been its steady and consistent challenge to the reason and conscience of man and in this it has believed itself, and has actually been true to the spirit of the Master whom it has loved with reverent love and honored most by trusting his message to the hearts of men.

Having written thus far it suddenly flashed upon me that what I had been trying to say was precisely what Mr. Ware said in his anniversary sermon preached here in 1867 and I gladly seize the opportunity to bring to this celebration the memory of his gracious presence and to present in his own exquisite English the truth I have set forth.

"There are sects which please themselves with the figment of an apostolic succession, of a church order and spiritual authority and grace transmitted, in the line of a hierarchy, from the apostles. The opinion holds by tradition. It does not stand by history. But let them who will please themselves with this conceit. Congregationalism asserts the succession of the Spirit



in the People and through the People. It asserts it in all the ways and for all the needs of church-order and government. This People's Succession it asserts with still profounder religious significance. It knows the value for better things than church-organization and discipline of the truth, that by the imminent spirit of the Living God, always present and always working, all his people are priests unto Him. Succession of the Spirit along the line of the People as the children of God—the line in which Jesus and Paul and Paul's fellow apostles were glad to stand—this a Congregational Church stands for. At its heart of hearts it treasures the truth that the spirit of the Lord God, the Angel of His Presence, draws near, dwells close, works mightily to make all priests unto God, that they may serve Him day and night in his temple, and know they are in the Lord's house in the home, in the shop, at the work-bench, the desk, the counter, and the domestic table, in all places and in every way and work of daily life. For the idea of a pure Christianity, for Christ in the Spirit and for the freedom which in the spirit he is, and for the form of Congregationalism, for Democracy in the Church, this church of ours has stood and stands."

But you will remind me, and justly, that after all religion is an experience rather than an intellectual attitude or method and that the Christian religion means the religion of Jesus the first Christian. To that one cordially agrees, and the objection opens a glimpse of higher reaches of thought. If Christianity is a layman's religion it follows that the religious experience of Jesus himself may be repeated in the heart of every man without the necessary intervention of priest or sacrament. And that is surely true. One is perpetually impressed, after his attention has been once called to the fact, by the accessibility of the deep satisfactions of life.

Every man has eyes and before him is unrolled the lovely panorama of the world. There are beautiful pictures in the galleries of rich men and in treasure houses of the great, things innumerable of grace and gladness which only the wealthy can enjoy, but not one of them stirs the heart so deeply as the vision of a sunset from the cupola of the University building yonder on the hill. In winter, the bare twigs are delicately pencilled against the sky and the hills stand out strong and clean cut, stripped of the soft luxuriance of summer foliage. What can equal that brief season in the Spring—I have seen it come and go in a single day—when the trees put forth their leaves and the exquisite delicacy of the budding leaf entrances the eyes? Man has eyes, and beauty is everywhere around him. He has ears, and the babbling of a mountain brook, the reverberating rumble of the thunder, the song of the birds and the Aeolian music of the trees swept by the magic fingers of the wind—these are satisfactions open to the humblest of us. But alas, man in his blindness and folly lays destructive hands upon the natural and then seeks to fill their place by artificial beauties. Even so with the supreme satisfactions of religion. Jesus knows of an ever open way from the heart of the child to the presence of the Father in heaven, but his followers close or try to close that path and will have man travel the roundabout way through symbol and mediator. But the way is there. Jesus travelled it himself and trusted others to take it too. Living the life of good will he felt assured of the good will of God—that was the very essence of his religion and his experience is possible for the poorest and the humblest of us. The world resounds with tributes of wonder and praise to Jesus the Master of life, men marvel at his gentleness and love, they are awed by his evident consciousness of the very presence and love of the Father, but strangely enough it seldom occurs to us that all we admit in him is possible for us and that our ad-

miration of him is our condemnation of ourselves unless we are trying to become what he was. Therefore the subject of this morning carries a solemn admonition. One of the prime misfortunes of our Unitarian fellowship has been that, while at first it represented very largely a layman's faith, the laymen were for the most part of academic breeding who gave to the movement an academic stamp it has never lost. Accordingly one sometimes hears it said that Christianity as we conceive it is not for the humble and illiterate so much as for the cultured and the scholar. If this were true it would be but another form of the Christianity of the rabbis and the scholastics. But it is not true and we shall never attain to the full measure of our usefulness until we dare to believe that the religion of the humble carpenter of Nazareth speaks perennially to all human hearts. We believe that Christianity is a layman's religion, we rejoice to believe that between our souls and the great Father heart is an open way—but do we travel that way? Christianity is a layman's religion—is it actually the religion of us laymen? Are we repeating in ourselves, are we even trying to repeat in ourselves the life and the experience of our Master?

This anniversary occasion should serve, by emphasizing the creative principle of this church and by all the hallowed associations evoked during these memorial days, to inspire a more resolute purpose to make the future even more worthy than the past of the noble Christian heritage that is ours.

Why do ye not, even of your own selves, judge and do that which is right, both believe in and practice the layman's religion?



PASTORS

GEORGE G. INGERSOLL  
SOLON W. BUSH

O. W. B. PEABODY  
JOSHUA YOUNG

## HISTORICAL ADDRESS.

BY THE PASTOR, REV. C. J. STAPLES.

One hundred years are but a brief while in the history of an institution. As a church, we are yet in our infancy, and today we pass the first milestone of our earthly pilgrimage. The late Senator George F. Hoar, at one of our Unitarian gatherings, reduced us to a proper humility by saying that he had recently read, posted on the door of a little ancient stone edifice in England, "The one thousand and fifth anniversary of this parish will be held next Thursday."

Who will stand here for us and what will be said here about us at the thousandth anniversary of this society—to which I hereby cordially invite you—we may not know. But this we know, that on January 29th of the year 1810 at one o'clock in the afternoon, certain self-reliant and God-fearing men of this good town of Burlington, having previously subscribed sundry simple articles of association, met in the old court house\* on the site of the present Grand Army Hall and "proceeded to elect their officers, 1, Daniel Farrand, Esq., moderator; 2, Warren Loomis, clerk and sworn; 3, Nathan B. Haswell, collector and 4, Samuel Hickok, Jacob Williams and David Russell, committee to superintend the Prudentials of the Society."

I like that quaint old English use of the word, the noun, the "Prudentials." The prudentials of the society are its affairs on earth, its "here and now." Nothing can long endure that is not guided by principles of sure-footed honesty and wise sagacity. Prudence, as the scholars tell us, is the same in origin as providence, the forward vision. And may our church never be unfaithful to that forward vision of its work here on earth and among men.

But the "Spirituals," which is the proper antithesis to "Prudentials" were not absent from the minds of those who stood

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\*This court house was the third one built, constructed of wood and painted white. The seats were on an incline and the men sat on one side, women on the other. A pine tree which stood near the fountain was used as a whipping-post. (N.)

at the launching of our ship. In their articles of association it is written: This society when organized shall "proceed to adopt measures fully to promote and inculcate harmony, friendship, morality, Christian faith, religion and piety among its members and mankind at large."

Because of that meeting in the old wooden court house—"a towered church-like building," says Mr. Ware—we are here to-day. All serious human acts are fateful. No one has left us a picture of that gathering, but imagination may linger over the names that stand written in unfaded characters, perhaps in elderberry ink with a quill pen, on the first pages of the treasured record. These were men of force and leadership, men who made a mark on this town that is not yet effaced. Many an honored name in this community today is represented there and, if they or their sons and daughters have in after years left this fold, the gracious mother church would gladly welcome them wherever they have wandered. First signer of the list is Samuel Hickok, justice of the peace, thriving in business and ready supporter of all enterprises promising growth and uplift to the community. Mr. Hickok remained with the society till 1832. David Russell and John Pomeroy are among the next, both men of high standing and influence. David Russell was a revolutionary soldier, collector of customs, clerk of the county court, a faithful public servant, eager in the promotion of the educational and religious interests of this place, a constant worshipper here, vigorous to the advanced age of 86. For a long time he served the church as a deacon. Dr. John Pomeroy was a leading physician and surgeon through this part of the State for over 40 years. He was a conscientious and deeply religious man, a lover of knowledge and freedom, an ardent Unitarian and zealous in faith and practice. He died in 1844. Stephen Pearl and Phineas Loomis were among the oldest inhabitants of Burlington. In the former's name we recognize the origin

of Pearl street upon which this edifice stands and the names of Dubantis Willard and Gideon King standing on our list in their own hand, recall other parts of the town. Phineas Loomis came from Massachusetts. He died in March, 1810. But his sons, Horace and Luther Loomis were from the beginning to the end of their lives strong corner stones in that part of a religious institution which is not built with hands. Mr. Horace Loomis was living at the 50th anniversary of the society in 1860, an interested, active, able man of 85, who with his brother, had been sharer and director in all the public undertakings of his time. Samuel Hitchcock and Daniel Farrand were among the most distinguished lawyers of the State. Mr. Farrand became judge of the Supreme Court and was an outspoken and able defender of the liberal faith as delivered to his thought and conscience. Nathan B. Haswell and Alvan Foote were among the younger men, both lawyers with a rising practice and active in promoting the interests of the growing town. They held many offices of trust and were constant and faithful in all things connected with our society. Both were men of distinction and enjoyed a ripe age. Their descendants are still among us.

The firm hand of Charles Adams heads another page. In him through a long and honorable service at the bar the successive ministers of this church found a steadfast friend and counsellor and the church a loyal supporter and attentive worshipper.

Jacob Williams\* was another who, though his life here was but short, has left a fragrant memory behind him. He had but lately removed to Burlington from the First Church of Boston and to him as to an old acquaintance and a deacon in the new church were sent the flagons "hard mettle" and four two-handled cups "silver plate" which were presented by that early church of

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\*Jacob Williams lived on the N. E. corner of College and Williams Sts.

the Puritans to this in 1812. The letter of transmission is still to be seen upon our records.

Many other names claim our recognition but must be passed with a word. The name of Mark Rice is there, a humble artisan, whose chairs, it is said, needed no liquid glue to hold them together. He was founder of our first fund, a modest appearing, but for the time and his means, most substantial bequest of \$2,500, carefully husbanded for more than fifty years by Horace Loomis the elder and then by Henry Loomis. In this list appear Elnathan Keyes, E. T. Englesby, John Peck, Samuel Hitchcock, John H. Peaslee, E. H. Deming, Phineas Lyman, Warren Loomis, Samuel and Job Reed, A. Crane, George Moore, Luther C. Moore, Amos Weeks, L. Tousley, Gideon King and Gov. C. P. Van Ness, against whose name, however, is the entry "excused by vote of the parish, annual meeting 1817." Most of these were generous subscribers. Before the meeting on January 29, 1810, 134 names were registered and a total of \$554 subscribed, in sums ranging from 25 cents to 20 dollars to be paid annually.

But what was the meaning of this meeting in the court house on January 29, 1810? What went before, what were the antecedents of this event memorable to us?

From the point of view taken by the men and women who founded this society at their personal cost, and that view it is surely our right and duty to set forth today, this had happened. The original and only society for conducting and supporting religious worship in this place, representing a voluntary association of the whole people of the town, had been thwarted in its desire and will, the desire and will of a large majority, to settle the man of their choice as their pastor and preacher.

Regular preaching as distinct from the occasional services held by itinerant ministers and missionaries began in 1799. Daniel Clarke Sanders, a graduate of Harvard in the class of 1788 and born in 1768, having been for five years pastor of the



Congregational Church in Vergennes, was in August, 1799, engaged by David Russell, Esq., and Dr. John Pomeroy on their personal responsibility, as preacher for the town parish. These gentlemen rode to Vergennes for the purpose and were instrumental in raising Dr. Sanders's salary of \$400 by private subscription. Later this sum was provided, half by a town tax "to be paid in grain, beef, pork, butter or cheese and delivered at the minister's house before December 25" and the rest by voluntary contributions. Mr. Sanders began his services in November, having settled here with his family. At the same time he began instructing a few pupils in his own house and was in 1800 elected President of the University of Vermont. He withdrew from the charge of preaching to the town in 1807 but continued as head of the college to 1814, removing on the outbreak of military operations here. Dr. Samuel Willard of Rutland, a graduate of Harvard, preached here in 1807. "His sermons," says a Mss. of N. B. Haswell written in 1855, "were of a practical stamp and liberal, too much so for some of our neighbors." In 1809 two candidates were proposed for the position of minister. Mr. Samuel Clark, Jr., of Massachusetts arrived first and soon after came Mr. Daniel Haskell from Connecticut. On January 1 a meeting of the society extended a call to Mr. Clark and on the same day a majority of the church members (those who had publicly subscribed to articles of belief and a covenant prepared in 1805 by Dr. Sanders), refused to concur. Mr. Clark properly would not accept such divided allegiance. Here was a dilemma and the men of affairs proceeded to solve it in the manly and honest way. A very few, something like 15 or 20, stood in the way and blocked the strong desire of a hundred, perhaps more, self-respecting and honestly religious people. It could not be endured and it never will be endured by men and women accustomed to think and act for themselves.

I wish at this distance of a hundred years to emphasize this practical and human view of the case. That has not been done in previous discussions. I know that theologic liberalism was involved. I know that ideas and the power of ideas underlie, often unconsciously, the actions of men. Nevertheless was not this the immediate issue? Is a small minority in religious matters, assuming, however honestly, a position of spiritual authority, to permanently override the will and wishes of an intelligent and decided majority? You could not long persuade the soldiers and sons of soldiers in the Revolution to submit and agree to that. Nor in my view should they have done so. I stand and this religious body has always stood for the society against the church as an inner membership, a circle of communicants.\* I believe that in the long run there is a wider sanity of conscience and a truer religion, where the whole body of the congregation acts together than when the house is divided against itself.

At any rate such protests as were embodied in the foundation of this society are inherent in the very logic of Congregationalism. "I came to this country," said William Blackstone, "to escape the lord bishops and I will not live under the Lords Brethren" and so he sold his pasture to become Boston Common and took up his pilgrimage to the soul freedom of Rhode Island's river. Here in Burlington John Pomeroy and David Russell, Loomis, Haswell and Foote were but asserting the principle that in the laity not the clergy lies the direction of the true democratic Christian church and the minister they choose is their servant, powerful by his personal influence over their lives and not merely by his position. How true and strong is this doctrine let the noble roll of this church bear witness. The lives of Ingersoll, Peabody, Young and Ware need yield place to none for spiritual force and effectiveness in good.

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\*"We fully approve of the call and concur in the doings of the society as members of the society and not as claiming any separate and higher rights and authority as a Church." The Church to Dr. Ingersoll, 1822. Minister's Book, p. 63.

Yet the liberal and as it seems to us the wider thought was there in fact, unconsciously and not as yet in clear and sharp definition. It was, as the true liberalism ought always to be a temper and attitude of mind and not a creed. This more reasonable and more ethical interpretation of religion may be traced in part to the influence of Dr. Sanders. In some respects I am inclined to claim Ethan Allen as the original Unitarian in this vicinity. Some of his religious opinions are familiar to our thought to-day. The Unitarian protest against Calvinism began, not by attack but by "moral preaching," that is, emphasis was laid on the "commandments and fruits of moral living, the inculcation of the plain and rational teachings of Jesus as the substance of Christian faith. The characteristic doctrines of Calvin were at that time not so much denied as ignored. They were not discussed because, to the mind of Dr. Sanders and others like him, they were not essential. It must be remembered that this was fourteen years before Dr. Channing's famous Baltimore sermon (1819) in which for the first time these issues were sharply defined. There had been no break outwardly in the Congregational Church in 1805, nor even in 1810. In fact we find it hard even today to persuade our orthodox brethren that none of the early Unitarians were desirous of seceding from the Congregational body. They all firmly insisted on their right to the good old names. They all, with Pres. Sanders, believed that there was plenty of room for them within the Congregational polity and were very much surprised when it was denied them. They were genuinely grieved to be shown the door of their fathers' house and were not conscious that they had in any way forfeited the right to be reckoned among the heavenly Father's children. My friend, Prof. Goodrich, five years ago quoted Pres. Sanders's own words, written in the Medfield, Mass., parish to which he ministered after leaving here. "The pastor refused to discuss either the Trinitarian or Unitarian side of the controversy, con-

sidering the dispute unhallowed, never to be decided by mortals and worse than useless." These are sound and Christian words but they happily represent the attitude and feeling of all the Congregational preachers who were afterwards considered, and were slowly forced to consider themselves, Unitarians. They can be paralleled in many an utterance of Channing and Peabody, Pres. Kirkland of Harvard and Henry Ware.

"The Unitarian body in this country either in its origin or in its history was not a sect" declares Dr. Joseph H. Allen. These men did not want to be sectarian. They believed that they were preaching the true religion of Jesus Christ. This, then, was the situation here in 1810, a company of intelligent legally trained minds, reverent in feeling, rational in temper, took the measures which promised relief from an intolerable condition and determined to worship God according to the light of their consciences. I have no doubt the step was painful to Dr. Sanders, himself a lover of concord. But I think we have the right to hold him the spiritual father of this church as in all his after life he was considered a representative of the liberal as over against the strict Calvinistic position. His church in Medfield, the First Parish, took its place in the Unitarian ranks and his biography appears in Sprague's Annals of the American Unitarian Pulpit. Dr. Sanders was invited to the council which ordained and installed our first minister, Mr. Clark. He appeared and asked to be excused probably by reason of his position as president of the college. With his wife he attended for a few years upon this congregation and later, it is stated, worshipped with the First Calvinistic Congregational Society, afterwards the 'White Street,' never sundering his relation with the church of 1805 until his removal.

The division of the town into two societies was not accomplished without a spice of human feeling. Personal bitterness was voiced and all was not plain sailing for either party. Dr.

Young, in his sermon on occasion of the fiftieth anniversary, quaintly declares the words he has heard were passed to be hardly consonant with the religious spirit of this place. Such boilings and bubblings over of churchly differences are indeed to be covered with the mantle of the years. One party succeeded in ordaining and settling their minister nine days before the other. In the end it was agreed that the two ministers, Mr. Haskell and Mr. Clark, should share equally two-thirds of the value of 320 acres of land given by the town charter to the first settled minister. One thousand dollars was therefore presented as a gift to each and the remaining thousand was left in charge of the town, whereof we and our neighbors on Winoski Ave. receive an equal annual income unto this day, about \$25.00 apiece. On the pages of our staid and formal records only one flash of controversy appears. Under date of June 2, 1810, it was voted: "Whereas every pacific measure has been proposed by this society to bring the respective claims of both societies to an equitable adjustment, therefore, Resolved, That in future this society will assert their right to use the Court House upon all public religious occasions without accountability to any of the members of the Calvinistic society. Resolved, That the above resolution is founded in right, legal, moral and religious, and that this society will support the same."

But it is time to leave the harbor of our beginnings and float gently down the stream which flows from those days to our own. Mr. Clark was duly called, ordained and settled. A two story brick dwelling house\* was presented him for a residence. His "sallery" was fixed at 550 dollars and he served without serious interruption for twelve years. The services of ordination were held April 19, 1810, in the court house. The ordination was preceded according to custom, by the formation

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\*This stood on College St. between Williams and Prospect, the site of the present Fraternity House.

of a church or body of communicants. Articles of belief and a covenant were adopted and signed by six persons to whom was shortly added Daniel Coit, who had been a member of the First Church, thus preserving a kind of apostolic succession. Mr. Coit, it is said, afterward returned to his previous associations but without rejoining the "church" which indeed had excommunicated him for coming to us.\* These articles and covenant I am informed were based on those of the "church" of 1805. I have not been able to verify this statement but in 1822 Dr. Ingersoll writes beneath them in the minister's book almost with horror and three exclamation marks: "The above were deliberately subscribed to by those who considered themselves and were considered by others as being Unitarians. May I be permitted to record my special wonder, my utter astonishment." The council of ministers and delegates invited by our society, who inquired into the young clergyman's fitness for his calling, consisted of the Rev. William Emerson, pastor of the First Church in Boston and his delegate Mr. Andrew Eliot Thayer, the Rev. Thaddeus Mason Harris, First Church in Dorchester, Mass., his delegate, Deacon James Humphreys, and the Rev. Samuel Whiting, delegate from the church in Rockingham. Think of the long journey of ministers and delegates from Boston in the early spring. In 1867 Mr. Ware said: "It takes now only as many hours again as it did days for one to come the journey as in 1810." Mr. Richard C. Humphreys of the First Church in Dorchester, grandson of Deacon James, and widely known for his loyalty and generosity to our churches has been invited to this occasion. He writes that on the day of receiving our invitation he discovered among his grandfather's papers the original letter of invitation from this church dated March 15th, 1810, and

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\*"Any attempt to retain members in a Church contrary to their feelings and desires is an improper use of ecclesiastical power and a violation of that liberty wherewith Christ hath made us free." Minister's Book.

signed in autograph by the prudential committee, together with other memoranda of the council.

At the ordination the sermon was given by Mr. Emerson, the father of Ralph Waldo Emerson of fragrant and sainted memory. Its subject was "Posthumous Beneficence" and despite the peculiar title it is a readable and even eloquent presentation of the idea that the best good men do is that in which they look forward to the good of the world that succeeds them. I cannot read these words in the time-stained pamphlet in which they were printed by the society without a stir of deep reverence and a silent prayer of thanksgiving. They have been so amply fulfilled in these hundred years of living devotion, outward prosperity and abundant sacrifice. The people have practised what their preacher preached. They have built for others than themselves or their own. They have blessed us in their giving so that even now it sweetens and greatens this day and the days to come.

The great event of Mr. Clark's ministry was the building of this structure which has been kept tight and trim through the winter storm and summer heat of 94 years. It was built to stand, and though considerably remodeled within it has been but slightly changed without. The lot of five acres was purchased by the same group of men active in the organization of the society. It was deeded to E. T. Englesby and Horace Loomis in the autumn of 1814 and the price was a thousand dollars. This sum was raised by the two gentlemen named, together with seven others among whom are the never failing Luther Loomis, John Pomeroy and John Peck. In the spring of 1815 there is another subscription to erect a building, containing some 60 names, that the society "may be enabled to worship Almighty God conformably to the dictates of their consciences, and in a manner suitable to the religion we profess." So runs the record. What is not recorded is the fact that when the cost was counted up there was a grave deficit.

Three men, and for this act they deserve to be held in grateful honor by the worshippers in this house forever, Englesby, Pomeroy and Horace Loomis met at the Loomis house and that no debt might be left upon the Father's temple agreed to share and shoulder what was lacking. This house was the present fraternity building on Pearl street above Willard. It is said these three, taking into account their former subscription, contributed by this act ten thousand dollars among them toward the cost of this edifice, \$22,185.34 according to the books.\*

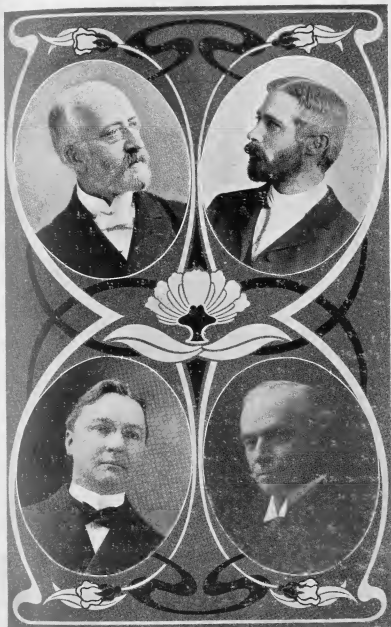
Ever since coming to this town and becoming acquainted with this building I have been amazed at this expenditure. Where, I ask, did the money come from? It certainly did not come from outside sources; it was not borrowed and the bill left for others to settle. This undertaking was entered upon immediately after a burdensome war, alternately disastrous and successful, which must in this region have at least unsettled values most alarmingly. There had been much loss of property, ill to be spared in a frontier town, and many thrown out of work. All enterprises, commercial and educational, were abandoned. The value of currency was perhaps double what it is now. The site on which we are now gathered was almost wild, covered with a scrub of locust and pine, the streets were hardly discernible, the houses were widely scattered, few standing as yet between the upper town at the head of Pearl street and the lower along the lake.† Make these facts vivid to your imagination and you will realize that these men went deeper into their pockets than any of you generous folk have ever done. There is only one conclusion, the builders of what I delight to think they called their "Brick Meeting House" believed in their religion and its importance and were

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\*Some of the subscribers being unable to pay, Mr. Horace Loomis loaned them the money and said they might pay him at their convenience. (N.)

†"When this building was dedicated it stood in the midst of rough pastures, with thickets, tangle and woods stretching to the north and west of it. Church Street had but few dwellings on it for then the trade gathered at the Square and the upper part of Pearl St. This street (Pearl) below Church was made up of some four or five houses." Mr. Ware's discourse, 1867.





PASTORS

L. G. WARE  
JOEL H. METCALF

H. L. WHEELER  
CHAS. J. STAPLES

willing to pay for it till they felt the hurt. The timber in this structure was cut in the valley of Brown's River and the brick made near by, the nails hammered by hand.

Originally the ceiling was finished in a barrel vault supported on pillars which rose above those now under the gallery, upward to the roof. The galleries were a few feet higher. Over the seats in the southeast corner of the gallery hung a sign, "For Colored People." This was taken down in 1845. The high pulpit was very handsome, built of mahogany, raised on pillars nearly to a level with the gallery and entered by winding stairs curving from the floor on either side. One attending this church from childhood tells me of the ever-renewed wonder and delight of seeing the head of the minister seemingly rise through the floor from the basement before mounting these stairs. This was probably later when a vestry was finished below.\* Extensive repairs were made in 1845† and in 1872, there was also redecoration and furnishing in 1892. Originally the outside trimmings and the spire were white with green blinds and the vestibule was divided into three by separating walls with steps and entrances from outside. Two windows took the place of the present doors in the north wall. The arch at the rear of the pulpit was filled in with green blinds and draped with crimson curtains. Mr. Ware used to complain of drafts from this blind, not being aware it was a false window. The basement was finished and furnished by the ladies for a vestry in 1853 at a cost of \$324 and the present beautiful Sunday school room and parlors were built in 1868 and dedicated New Year's eve.

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\*The pews were of pine with a mahogany rail and a door fastened by a spring. One who remembers says "After the service when the springs were pushed back, it was like the report of a gun, it was so sharp." Each pew had a seat across the end, that is, on three sides of a square and the floor was three inches higher than in the aisles. The drapery behind the pulpit was red satin damask, looped back and the front of the pulpit was hung with the same material, gathered in three half-circles. Each family furnished their own pew, so that the cushions were of divers colors. Some had drawers and folding shelves. The church was heated by two immense wood stoves with pipes running the entire length. (N.)

†These alterations cost \$4,000.

The dedication sermon of the church building, Thursday, Jan. 9, 1817, was preached by Dr. Pierce of Brookline, Mass. It is called in the reprint, a "truly evangelical sermon." How strange and quaint are the names of the tunes used, "Philadelphia," "Denbigh" and "Cheshunt by the Choir."\*

Mr. Clark's ministry lasted until 1822. Owing to his failing health due to consumption, a young man was engaged as his assistant for the last year, Mr. George Goldthwait Ingersoll, who, on Mr. Clark's resignation, became the second minister of this society. Mr. Ingersoll was born in Boston, 1796, and graduated from Harvard College in the class of 1815. Three years later he graduated from the lately established Harvard Divinity school, his class, 1818, being the second as generally reckoned. Eminent members of the same class were Convers Francis, settled in Watertown, Mass.; afterwards professor in the Divinity school; Charles Briggs of Lexington and secretary of the A. U. A.; John G. Palfrey, settled at Brattle Sq. Church, Boston, historian of New England, professor at Harvard and member of Congress; Jared Sparks, settled in Baltimore, professor of history and president of Harvard; and George Bancroft, well known to all readers of American history, who was never ordained.

Mr. Ingersoll was invited Jan. 29, 1822, "We have listened," says the resolution, "with much pleasure to his preaching and we consider that he has given indisputable evidence not only of talents and learning but a strong and ardent piety." His salary was to be \$600, increased in 1828 to \$650, "together with the use of the land in the rear of the meeting house, also the use of the house proposed to be purchased of Mr. Job Reed." This house occupied a site opposite the present Howard Relief build-

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\*There has recently been found a photograph dated about 1864, taken from a crayon sketch of the church, presumably about 1835. It is perhaps taken from the roof of the Congregational Church on Winoski Ave. and shows but three or four dwelling houses in the vicinity of this building. The lake seems close at hand. The photograph belongs to Elihu B. Taft.

ing on Pearl street, and afterwards Mr. Ingersoll bought the estate across the street.

In the letter dissolving their relations with Mr. Clark, the society declare "Although great unanimity prevailed in the society at your settlement, yet there was not that cordial feeling among professing Christians in the vicinity which is ever to be wished and which is inculcated by the precepts and example of our Divine Master." The exercises of this day are to us, I am sure, an indication how far those feelings have utterly and forever passed away.

The ordination of Mr. Ingersoll took place on May 30, 1822. The sermon was given by President Kirkland of Harvard, the prayer by Dr. Bancroft of Worcester, the charge by Dr. Thayer of Lancaster and other parts were taken by Convers Francis, William Ware, Samuel Ripley and Charles Brooks all of happy and noble memory. It was a notable occasion for this church. Mr. Ingersoll says, "The day was fair, the house uncommonly full. The performances of a very high order. The council and invited guests dined at Howard's.\* Pres. Haskell asked the blessing."

In 1827 Mr. Clark passed away. He was buried in the Elmwood Ave. cemetery and his stone of memorial was erected by the society. Mr. Clark was born in Brookline, Mass., 1782, son of Deacon Samuel Clark of the First Parish in that place. He graduated at Harvard College in the class of 1805, spent a year or so in teaching and studied Divinity under direction of Dr. Pierce of Brookline and Dr. Sanger of Bridgewater. Mr. Clark left two children, a son and daughter.† His character was warm-hearted and social and it is said that he was distinguished by a cheerful temper and a disposition to look on life in its

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\*Howard's was kept by the father of John P. Howard and stood on the site of the store of the B. Turk Co.

†Mrs. Clark was a daughter of Dr. Sanger of Bridgewater, Mass., and afterwards became the second wife of Alvan Foote, Esq., of Burlington.

brightest light. He was independent in judgment, Mr. Ingersoll declares, and spoke as he thought. I have not been able to find any of his writings nor do I know that anything of his was published.

Dr. Ingersoll may be counted the true creator of the spirit and faith of this church. He had been in the midst of the Unitarian controversy and as a young man had eagerly caught its vigor of intellect, the sweetness of piety and the moral elevation of the serene and fearless men who stood in the fore of that contest. He was thoroughly educated, practiced in composition, courtly in speech and manner. He came here, I imagine, with clear and definite opinions and well prepared to stand by them. His sermons and addresses here of which a number were published, an election sermon before the Legislature 1830, an address before the literary societies of the university, 1837, and sermons on Fast days, Thanksgiving and Christmas, show a flowing and easy manner, good thought and careful painstaking.\* He was, besides, a lovable man, large in frame and benignant in face, most zealous and tender in the pastoral relation. The pictures which are preserved of him, taken in later life, are full of character and so is his handwriting in the minister's book. His Christian spirit, his earnest labors, resulting in the failure of his health, his lively sympathies, his simple and consistent faith declare him a notable instance of those older liberal ministers of whom it has been said by one who knew them, "I am apt to think that Christianity in all its stages of evolution and in all its numberless forms, has never taken a type at once so free from ecclesiastical pressure, and in itself so manly, sweet and noble."

When we look over the pages that deal with Dr. Ingersoll's pastorate, new names appear that represent honorable service

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\*Mr. Ingersoll's dignity of speech and fastidiousness in language is illustrated by a passage in his address before the University. He begs pardon—"Da veniam hanc mihi"—for using "the quaint phrase derived from a rough son of the West, Go-ahead."

and true fidelity. Warren Loomis was the first society clerk, James L. Sawyer served long in the same capacity, John N. Pomeroy appears in 1824, Alvan Foote served many years, Edward A. Stansbury finished the first volume of records and began the second. Col. Nathan Rice joined soon after the beginning of the society, removing here from Hingham, Mass., a strong supporter and for 12 years deacon.\* He died at a full age in 1834. He was a patriot of the Revolution, a man of sobriety and sense. Other men prominent in affairs were John Howard, Samuel Reed, E. H. Deming, Moses Bliss, John Van Sicklen, Lemuel Page. The records contain many quaint items of expenditure. For a long time every article purchased is entered in the prudential committee's report. Three or four brooms are bought in every year. The price of wood is carefully kept, beginning with a dollar and a half a cord delivered. The first mention of a committee on singing occurs in 1820, in which year also Mark Rice is paid \$40 for playing the organ, and a curious charge is made in 1821 for repairing the "Skeleton Door." I have known family skeletons but never a church one. In 1828 there is a new bell† and in 1831 the collector is allowed the amount of a counterfeit bill which he has taken or, rather, with which he was taken in. A new street was opened in 1832 west of the meeting house, the present Elmwood avenue then Locust street, showing the condition of our church's surroundings, even at that date twenty years after its building. 43 locust trees are sold from the grounds six years later. There is a bridge at the west entrance as late as 1862.

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\*When he was elected deacon he replied that he could not accept the place and was unworthy of it but would serve them till another was found. None was ever found.

†The bill for the original bell in 1816, cast at Paul Revere's foundry in Boston, is preserved in the Treasurer's office of the City of Burlington. The total cost, it appears, was \$592.65.

The present bell, however, was, I take it, recast from the first one. The item reads as follows: "Exchanging broken bell, transportation and putting up the new one \$166.88." There is no mark on the one in present use.

Dr. Ingersoll was an earnest friend of temperance, outspoken in his condemnation of the sin of slavery\* and deeply interested in the religious training of the children. He was the founder of our Sunday school† and it is a pleasant picture we have of him gathering the children of the church on wooden benches, Sunday afternoon after the second service, in the little square room of the belfry, the room behind the present organ. The boys came on one Sunday, the girls on the next. He was for some years the only teacher, but on his return from a voyage to Cuba in 1833, taken for the restoration of his health, he organized the school into a number of classes with separate teachers. "Some of the happiest moments of my ministerial engagements were thus spent," he declares in his farewell. His interest was also warm in the parish library to which he gave its present form and which his daughter, Miss Caroline Ingersoll, of Keene, N. H., remembered by her will at his request. This library was the successor of the Religious Book society established by him as an association of individuals with an annual subscription. Its purpose was the purchase and circulation of books calculated "to promote pure faith and a good life." It has certainly been through all these years a source of constant education, enlightenment and pleasure. In 1839 it was transferred to the care of the society, then numbering 435 volumes.

About 1834 there was agitation in regard to a carpet. Probably there had been none up to that date. One was obtained by that ever ready and willing resource, the self-sacrifice of a woman, and in the annual meeting Miss Ellen D. Loomis is publicly thanked "for her voluntary and generous services in playing the organ for several years past which has enabled the society to carpet‡ and otherwise embellish their meeting house." For a long time the building is used for commencement exercises though there is a vote refusing it, afterwards repealed.

\*In his Fast Day sermon of 1843 referring to slavery, Mr. Ingersoll says: "I tremble for my country when I remember that God is just." There is recalled a warm debate on the subject of anti-slavery when Samuel J. May lectured here in 1844.

†In May, 1828.

‡This carpet cost \$110.

There is a bill for cleaning the meeting house after the Fourth of July which is perhaps significant. George P. Marsh is noted as paying a pew assessment in 1836 but afterwards, I understand, he attended what was then known as the White St. Church. In 1838 there is a singing school. Oil is purchased in 1839,  $2\frac{1}{2}$  gallons for \$3.13; the price may possibly mitigate something of the feeling against the present company handling that commodity. It shows the time when lamps were first used and evening services inaugurated. This is the right place to speak of the man behind the gun, which in this case is the woman. For in 1828 was started the Ladies Society which, succeeded in name by the Alliance, has in all these years quietly stood back of all that the church has done. It has been a self-effacing body. There is little note on the church books of its activities yet not a nook of the dear old church but has received a touch of its thoughtful care and social occasions and charities have grown and flourished under its administration times beyond counting.

Dr. Ingersoll's health continued to be impaired by his exertions. He had literally given of his life to this church. He reluctantly asked dismissal in 1844 after several seasons of absence. A purse was presented him and the relation was dissolved with a genuine feeling of pain on both sides. Mrs. Ingersoll also has been long loved and remembered. At the settlement of Mr. Oliver W. B. Peabody in 1845\* a fresh effort and interest was awakened, \$800 was subscribed for his salary; a house purchased for the sexton, located on Elmwood Ave.; a new organ obtained at an expense of \$1,250, including \$500 allowed for the old one; a clock is offered for the steeple, the gift of Mr. Daniel Simpson. In 1847 a furnace is built, using ten or twelve cords per year and later a road is opened in the rear

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\*The parts in Mr. Peabody's installation were assumed by Rev. Edward Turner of Roxbury, Mass., Rev. N. L. Frothingham, Boston, Dr. Walker of Cambridge and Rev. F. T. Gray of Boston, Mass. His brother, W. B. O. Peabody, preached the sermon.



of the horse sheds, the present Grant street and it is voted to lease the church lands; 65 trees are set in the yard.

Mr. Peabody was a most interesting character. One more saintly, more deeply religious in spirit and word this town and church have never had. He was a twin brother of William B. O. Peabody, the beloved, honored and devoted minister of the Congregational Unitarian Church of Springfield, Mass. He was 46 years of age at coming here and had been educated as a lawyer, holding public office in New Hampshire and Massachusetts. Later he had been a professor in a Southern college and had contributed largely to the papers, the North American Review and other periodicals. This was his first charge as a minister and in the less than three years of his pastorate he left a definite and pure impression of devoted charity and consecrated service. He died somewhat suddenly of typhoid fever, July 5, 1848 to the great grief of the people and was buried in the Elmwood cemetery. At his funeral in the church a beloved sister, Mrs. A. H. Everett, and her son just returned from Europe, arrived by the daily stage after the casket had been closed and it was opened for them. Teachers and scholars of the Sunday school carried flowers and cast them into the grave. He was a genuine priest to his congregation in the highest sense of that much abused word. His handwriting in the minister's book indicates the firmness, serenity, elevation and refinement of his nature. The lawyer has rarely been known to exchange his profession for that of clergyman, but it may be a happy choice, made with mature deliberation as in this case. His thin form, high forehead and delicate though irregular features as seen in his engraved portrait betoken the man of intellect whose spiritual nature is larger still. In his short but precious ministry he said that he never returned from visiting among his people without feeling

his heart lightened and his best hopes and purposes animated and strengthened. He was a man of means and unmarried.\*

Solon W. Bush was ordained and installed May 16, 1849, having already served for some months previously. Dr. Hall of Providence, R. I., preached the sermon and other parts were taken by Dr. Hill of Worcester and Dr. Cordner of Montreal. Mr. Bush's stay was but brief. I remember him well. A short wiry active eager man with a slight lameness. He represented, we may say, a new generation of preachers. He was more vivacious, more inclined to deal with questions of the day. There was more trenchant criticism in the air, a wider outlook in thought and above all the absorbing interests of the political storm then arising. Mr. Bush was a hard and faithful worker and the Sunday school flourished in his charge.† A recent graduate of the Divinity school he had not come to the maturity of his intellectual powers, which were of a high order. He afterwards held pastorates in Brattleboro, Medfield and Needham, Mass., and was editor of the *Christian Register*. Resolutions of special appreciation for Mrs. Bush and her work in the Sunday school appear on the books. Dr. J. Foster Bush, his son, is now a resident of Boston. In November, 1852, a classmate of Mr. Bush, Joshua Young, was called at a salary of \$1,000. Mr. Young was installed December 16 of the same year, Dr. Gannett of Boston preaching the sermon,‡ the December date showing very clearly that the rigors of a winter journey were not so terrible to visitors as was the case with previous installations here, several having been postponed many months because of the season.

Mr. Young was one of the most vigorous and most effective preachers this society has had and his sojourn here lasted

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\*A sermon of Mr. Peabody's on the Anniversary of the Landing of the Pilgrim Fathers, Dec. 21, 1845, was published by the society. It is a finely written and interesting discourse.

†In 1851 there were 90 scholars in the S. S. and 16 teachers.

‡Calvin Lincoln of Fitchburg, Mass., John L. Russell of Hingham, Dr. Hill of Worcester and Dr. Cordner of Montreal also took part.

ten years and four months. I recall his fine and commanding presence, his rich voice, kindling sympathies, cheerful and well stored mind. He radiated good-will and abundant vitality. Patriarchal in appearance during his later years, he carried a breeziness into his talk and a fervor into his pulpit which must have been a contrast to the preaching that preceded him. His printed sermons show lively emotion and an easy style, and a good deal of rhetoric which must have been effective in the delivery. One of Mr. Young's entries in the minister's book is really memorable:

"The Lord's day, Nov. 6, 1853. Preached today a sermon on the following question: What constitutes membership in the Church of Christ and a right to partake of the Lord's supper, maintaining that church membership is a birthright; and that the desire of communion confers the privilege of communion. From this date such will be the custom of this Christian church."

His pastorate fell in troubled years and Mr. Young made no disguise of his anti-slavery sentiments\* in which indeed he was supported by a large share of the congregation. Some were offended. In 1858 Mr. Lowry, Mr. Howard and 15 others refused their subscriptions in consequence of which Mr. Young offered his resignation. It was rejected by a vote of 40 to 2, the negative votes, it is clear, being given because the two voters did not think the minister went far enough. Of the 42, S. C. Moore is the only one living, so far as I am aware. I have it on good authority that while Mr. Young no doubt would have sheltered runaway slaves in his own house on Willard street north of the Grammar school, the house was never used for that purpose. Mr. Young himself declares in a book published before his death, which occurred in 1904, that he was known in Burlington as a stationkeeper of the underground railway to Canada. Perhaps the two statements are not incompatible, and perhaps we

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\*Theodore Parker lectured here in 1855. Perhaps at other times.

may compromise on his using the barn belonging to his house for this purpose. At any rate Mr. Young was an abolitionist without reservation and before his coming here had concealed many escaping slaves in his house at the north end in Boston. His officiating at the burial of John Brown in North Elba among the Adirondacks was a simple religious duty. Today every one of us may glory in his deed. I certainly am proud to stand in his place. For it was an act of righteous and Christian courage. "I am going to that funeral," he said to his wife. And as wives sometimes will in their true hearted devotion to "their man," she saw the prudential side. "Joshua," she replied, "is it wise?" "It may not be wise," came the answer, "but I am going just the same." The passions of that time have passed like storms and as in every real clash of ideas both sides were equally in earnest; the verdict has been given as we believe for the right and this, perhaps the most dramatic incident in our smoothly prosaic tale, may serve to remind us that all was not clear sailing for the anti-slavery men even in New England. Socially ostracized or not, Joshua Young at 36 had to pay the price for his freedom of speech. For the good of the church he felt it necessary to resign April 27, 1862. The resignation did not take effect till March, 1863. Mr. Young's widow and I believe three of the children are still living. Thus Mr. Young's pastorate was a time of transition. The age was controversial. The fathers and founders were gathered to their rest. New families and men appear. Nathan Parker, J. N. Pomeroy, Warren Root, Salmon Wires, M. B. Catlin, M. F. Vilas, L. M. Hagar, Carlos Baxter, H. L. Moore, J. B. Moore, Sidney Barlow, F. J. Hendee, W. R. Vilas, James H. Platt, are some of these.

In 1859 the loyal name of Bennett Turk is inscribed for the first time on the records and as in all these fifty years it is on a subscription list to raise a deficit, only then it was at the foot and now at the head. In 1854 a coal furnace and

"scoop" are added to the equipment. The blower-boy is paid \$6 per year and the organist is still serving for \$50. His name is Samuel C. Moore, whose patient and skillful service in connection with the music of this church deserves grateful recognition. In 1855 the spire was repaired and that date was found scratched under one of the tin shingles when in 1907 this society's long and consistent friend, Mr. J. H. Gates, climbed the scaffolding and looked after the repairs that were then necessary. When finished he said: "That's good for another fifty years and after that I shall probably take no interest in the proceedings." It was probably just before the repairs in 1855 that a revivalist preaching in the town alluded to this building as a whited sepulchre whose pinnacle was tottering to its doom or words to that effect.

In 1857 Mr. Edward Lyman is choir leader and is publicly thanked with the choir "for his and their execution and good taste in sustaining and promoting that beautiful portion of our worship, its sacred music." At the same time tribute is given Mrs. Horace Loomis for a "beautiful and sweet-voiced melodeon" to be used by the Sunday school. Mr. Young made the transition from afternoon to evening service. In 1854 a proposal to introduce responsive reading in the service was voted down. It was finally added in 1885.

Through this period from 1848 to 1878 Mr. Henry Loomis is society clerk and no one who turns over the pages but utters a silent benediction on the hand that writes there so clearly, so exactly, so painstakingly, so fully. Every item is entered, long lists of books purchased for the library, no slurring of the transactions, no erasures. This is but one of that great and good man's contributions to this society and it speaks as much to me as the money he was constantly and willingly giving. For it was personal service of the finest and rarest sort. It seems passing strange that there is nowhere about this building a simple re-

minder of him. He loved the body and soul of this church, loved it with a strong man's affection, without noise or shouting. Growing up here through his long life, there is not a detail of it all with which he was not familiar. As of another it may be said, "look around and the whole church is his monument." His spirit is built into the invisible structure of this religious congregation. Yet soon his name will be foreign to those that gather here. The Henry Loomis fund bequeathed at his death, is intact but by reason of its investment no longer appears on the records.

We owe to the influence of Mr. Loomis and the group of strong and able men gathered round him the almost unique record of this church in the matter of debt. It is a thing for genuine pride. March 23, 1857, I find these words, "Some remarks were then made by Messrs. Weston, Adams and Pomeroy regarding the firm convictions of the speakers in relation to the religious opinions held by Unitarians as being a broad platform of Christianity on which all could meet and received the apparent approval of all present." Mr. Charles Adams, then venerable in years and character, offered the following resolution: "Resolved: That to the pioneers of this society is due our profound respect for their unwavering example in transacting the business of this society upon the principle that to flourish a society must keep free and clear of debt and to our adherence to their example may we in great measure attribute our present prosperity." That resolution deserves emphasis. To have ideas and convictions behind your religion and self-control to finish the day's business before the day's end, that, with all that it implies, seems to me no mean or unworthy creed for a human church or a human being. At any rate the spirit of those resolutions has been kept through all vicissitudes and dangers, before and after.

And now we come to that final pastorate of which we may speak at length to-night, the longest of all. It is still fresh and vivid in the memory of many here both within and without the church. The Rev. L. G. Ware was settled as your pastor, November 4th, 1863, when the sermon was delivered by Dr. Bartol of Boston.\* He died at his work April 10th, 1891. If ever a man was single hearted in the Christian ministry, if ever a man had the greatness of modesty, the purity of an unspotted soul and the breadth of Gospel charity it was your sixth pastor, Loammi G. Ware. He was the true friend to all and each of his parish; he was a lover of beauty in art and nature, a tireless worker in all efforts promising real good to this community, a courteous gentleman, a social companion, witty and keen in conversation, and a genuine scholar. His presence grew to be a benediction as the years went by. The spiritual nature of the man shone through a transparent frame though it was never on parade, shy, tender, trusty and trustful to the end. He proved that a man may be a Christian yet no recluse for he was merry and hearty and full of fellowship towards his kind, one whom the children recognized and loved. This church was his life. It was not always fair weather and he had anxious hours and searching of heart and experiences of pain such as come to all the sensitive and high-minded. But they did not embitter him. In his time this pulpit stood four square against every wrong and outrage in society and the State. He who was usually placid and gentle could flame with moral indignation. The years are great testers of reputation and have scant respect for obituaries but here was one whose image stands the shock of time and takes on new traits of sweetness, dignity and reality of good. This church of God has had a remarkably high standard of excellence in its ministers, each in a different sort and for that the congregation

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\*At Dr. Ware's installation, Rev. E. E. Hale, Rev. J. F. W. Ware and Dr. Corder assisted.

in its free choice may well take credit, but the noble simplicity of such a ministry as Mr. Ware's, is beyond rewards and praises.

The many pages of the church books covered with his nervous and flowing hand bear abundant witness to his care for small details, his love for this people. Here are all the programs of special occasions, record of excursions, note of the happenings in church and home. Occasionally there is a flash of humor as when in answer to some statistical zealot asking how this society pays its expense, he writes that a friend prompts the reply: "They assess it on the minister." There is evidence of his sincere self-depreciation as when he objects in 1868 to having his salary raised from \$1,000 to \$1,500, which was done, I note, at the urging of Mr. Joel Gates.

During his pastorate there were many additions made to the resources of the society. A new and in its day exceptionally fine organ was built in 1863, under the devoted care and direction of Mr. Samuel C. Moore. Exercises were held at the semi-centennial of the dedication of the meeting house. The roof thereof was slated besides the very extensive changes and repairs already mentioned and the erection of the present vestry.\* Funds were left in charge of the society by Olivia Ware, 1871; Carlos Baxter, 1874, and spent on the improvement of the grounds; J. N. Pomeroy, 1882, Henry Loomis, 1887. A new sexton's house was erected in 1878, more than 30 years old now.

Hervey Burnett in 1873, whose descendants are still with us, gave us the present steeple clock in which he took pains there

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\*The vestry cost about \$6,000. In 1872, the old pews and pulpit were removed; the seats were upholstered; a chandelier of 72 lights was introduced; the decorations were of a cheerful tint: the draperies were taken down and in the space behind the pulpit a cross painted. The motto ran in a single line over the pulpit arch instead of in two as before. Black walnut pulpit, chairs and communion table were provided, now in the vestry, with side posts for gas lamps. The ladies began laying money aside for a vestry in 1850. One winter they made "Points," which were sold by Mrs. Brooks in New York. Those who did not work, or could not, paid a ten cent fine at each meeting. The company met at 2 P. M. at different houses. The hostess "borrowed" and gave the supper. The gown was worn in the pulpit until Mr. Ware's time. (N.)



should be four sides instead of three as previously, that the folks living to the north might know the time o'day. The iron fence was purchased from the old postoffice.

In October and November, 1863, \$140 is sent to the soldiers as in Mr. Young's time (1861) \$104 was sent to Kansas. Outside of the list prepared by Mr. Ware in the minister's book, recording the names of those from the church and congregation serving in the great war, these are the only indications in our volumes of the whirlwind which swept North and South alike in those terrible years.

Again new names appear, many of whom are with us still and long may they be, some of whom we sorely miss today, Russell S. Taft, Bennett Turk, Joel H. Gates, A. E. Richardson, Henry Greene, C. R. Nash, Edward Wells, E. A. Pope, A. G. Whittemore, J. M. Clarke, F. H. Parker, C. E. Miner, E. W. Peck, Fred Johonnott, H. J. Nelson, Mark Thompson. Mr. H. H. Davis succeeds Henry Loomis as clerk from 1880 into Mr. Metcalf's ministry.

These meagre items give but faint indication of realities behind them. The light brought into the homes of this people by their minister, his joy in their joy and grief in their grief, his love of their minds and souls, his constant service in the Sunday school are such as no earthly pen can trace. They are laid up in the Invisible.

Nor is it best to more than touch upon the universal outpouring of honest sorrow throughout this city at Mr. Ware's sudden passing, his spirit taking flight from the room dedicated to his memory in the beloved hospital to which he had given willing time and service, as also to the public library. That sorrow among all classes, alien and native, rich and poor, was so genuine and profound, the tributes to his manhood by Pres. Buckham and Dr. Wright so spontaneous, that to some here I know it seems but yesterday.

Here our story must draw swiftly to a close. The muse of history is never genuinely at home among present affairs. They are too personal, subject to a large diversity of judgment. Brief mention must be made of Rev. Horace L. Wheeler, who succeeded Mr. Ware for two years, having previously served two years as his assistant. Mr. Wheeler was a man of culture, wide reading and literary attainments. Soon after leaving he severed his connection with the Unitarian denomination and engaged later in library work.

Rev. Joel H. Metcalf was installed October 10th, 1893, Dr. E. A. Horton of Boston preaching the sermon. His ministry of ten full years is familiar to you all. Mr. Metcalf and his efficient wife brought new methods and a new zeal to the service of this church. The allied societies and organizations, Sunday school, Unity, Wadsworth, Religious Union, received a constant and painstaking care. The roll of the Sunday school and parish largely increased. You know his tact and patience, his unremitting labor and faithful pastoral devotion. The present dining rooms were refinished; the work of Unity was especially successful; vesper services were inaugurated, the candelabra set up and the present pulpit furniture provided, with other needed improvements.\* Mr. Metcalf on retiring in 1903, was happily settled, after a year's travel, over the First Parish, Taunton, Mass., where he still remains. He is a welcome sharer in this centennial observance.

During the present pastorate of Charles J. Staples, who was installed June 7th, 1904, and which is too recent to have a story to tell, a beautiful parsonage has been built in memory of Mr. Ware, on Williams street near his old home and a lovely baptismal font in the meeting house bears the same honored name.

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\*The beautiful soft-toned windows of the present church were the gift of Mr. William Loomis of New York in memory of his father, Henry Loomis. The interior was redecorated, the grill-work, curtains and candelabra added about 1894. The new mahogany pulpit, chairs and communion table were presented by Unity and first used at Mr. Metcalf's ordination. The total amount expended was about \$2,000.

A noble memorial to Mr. Edward Wells is the fund bequeathed by him in 1907. I cannot here speak of our latest losses as I would, they are too fresh and poignant in retrospect.

No one can thus review the story of a hundred years in the life of a corporate church without devout gratitude for what has been and is. There is a gracious Divine power in the midst of it all "standing fast within the shadow, keeping watch above His own." We cannot, dare not put our finger here, or there at the time and say, "this is His." But in the years and the centuries, in the lapse of the generations, the touch of guidance or of rebuke is plainer.

We have our peculiarities as a Christian church. Of some of them, doubtless, we ought not to be proud. But of others, the steady insistence on freedom, on the right of reason in religion, the love of and welcome for new truth wherever it shall appear, a desire for the simplicity of Jesus Christ freed from the mist even of reverence that has gathered round his image, the unity of God and of man, and a distrust of emotionalism, extravagance and ceremonialism in religion, of these peculiarities we are not ashamed. So there is a unity of the spirit which runs like a thread of gold through all this prudential and providential history. Though the brave and the faithful, the gentle and the womanly fall, the tradition of the church and the life of Religion go on. The tale of the past is finished but with a surge of feeling—love, hope, faith in God and faith in life's goodness—we front the coming years.

## List of Original Subscribers, 1810

Samuel Hickok	C. P. Van Ness
Aveah Crane	Hamlin Johnson
Gideon King	Chauncey R. Johnson
John Pomeroy	John C. Youngman
David Russell	Moses Wiley
Jno. Peck	Thomas Adams
N. B. Haswell	Content C. Hallock
Moses Bliss	Israel Williams
Luther Loomis	Josiah King
Alvan Foote	Norman Judd
Eliab Jones	Adam Vanderheyden
Abram Brinsmaid	Moses Fay
Eben'r White	Rich'd Pittock
Dan'l Farrand	Barnabas Hoop
Sam Hitchcock	William Fuller
Lazarus Tousey	Samuel Read
Truman Powell	Dan'l Staniford
Theodore Catlin	Eben'r Brown
Stephen Pearl	Seeley Bennett
Dan'l Hurlburt, Jr.	S. W. C. Chase
John Hollister	William Fay
John H. Peaslee	Phineas Loomis
John Barry	William G. Day
Dubantis Willard, Junr.	Luther Whitney
P. Lyman	Jacob Davis
Lemuel Page	Joseph Harrington
Willard Rockwell	Daniel Coit
John Collins	Wm. Bolt
Peter Eastman	Rich Storrs
L. and F. Curtis	Stephen Russell
Charles Adams	Phineas Atwater
Elnathan Keyes	Gideon C. Lathrop
Sam'l Collamer	Daniel Wilder
William Moor	Jeremiah Castle
Sylvester Bissell	Justus Warner
Stephen Moor	John S. Grant
John P. Wetmore	Richard Ware
Asa Fisk	E. T. Englesby
John H. Morse	Wm. Coon
Richard Corning	Ellick Powell
Amos Weeks	Elias Nye
George Robinson	Col. Charles Eldridge
Jacob Williams	Col. Seth Pomeroy (April, 1811)
Geo. Moore	William Burnham
Ira Lawrence	Stephen Van Sicklen
Dwight Dean	Joseph C. Doxey
John Johnson	John Doxey
Elisha Linn	Sample Gilkey
Job Reed	Isaac Southwell
Amos Burnham	Nath'l Collins

Horace Loomis  
 Eleazer H. Deming  
 Reuben Harmon  
 John Storrs  
 Adolphus Walbridge  
 Amos Lawrence  
 Jacob Murphy  
 Nathan Smith  
 Luther Moore  
 J. Lewis Goch  
 George Burnham  
 Thomas Ames  
 Samuel Thomson  
 John Proctor  
 Stephen P. Lathrop  
 Nath'l Callender  
 Ich'd Tuttle, Junr.  
 Mark Rice  
 Sam'l Waters  
 Francis Lauderdale  
 John Buchanan  
 Henry Stanton  
 Lewis Johnson  
 Eleazer W. Keyes  
 Geo. Deming  
 Alex'r Davidson  
 Warren Loomis

John Collard  
 Isaac Castle  
 Samuel Luther  
 John Callender  
 Moses Jewett  
 Theodosius Kellogg  
 (Jan. 29 after meeting)  
 Hosea Chamberlin  
 Joseph Blanchard  
 Abijah Warner  
 John Smith  
 Thaddeus Tuttle  
 David McMaster  
 John Phillips  
 Samuel Pliny (?)  
 Hannah C. Wait  
 Rhodes Landon  
 Whiting Tappen  
 Asahel Storrs  
 James W. Clark  
 James Northall  
 Erastus Sherman  
 Ignatius Fuller  
 Isaac Oakes  
 Jno. Perrigo

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(151 names).